Vol. II. Numb. 37.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday July 29th. to Wedneſday Auguſt 3d. 1709.

SInce we could not get the Characters for the Muſick in time, for the *Monthly Paper*, the Words and Muſick ſet to them, intended for that Paper, will be in our *Quarterly Book* now in the Preſs, and in each ſucceeding *Monthly Paper* and *Quarterly Book* new Words and new Muſick ſet to them, by the beſt Maſters of the Age.

Q. *Since in* Mat. 18. *God in the Forgiveneſs of Sins is compar'd to a King, who freely forgave his Servant ten thouſand Talents, without any Satisfaction or Ranſom paid, how does this agree with the Satisfaction or Ranſom paid to God the Father by God the Son.*

A. This Compariſon diſplays the Freeneſs of Remiſſion with regard to the Offending Perſons. For tho' a Satisfaction has been made for Sin, yet none has been requir'd of Us, whoſe Sins have been forgiven us without any other condition or demand than that of Faith and Repentance; a Condition no ways Derogating from the Freeneſs of Remitting Grace, as the *Socinians* themſelves acknowledg, inaſmuch as no Idea of ſuffering is included in it.

Q. *How comes it to paſs, that the time from the beginning of* Rehoboam's *Reign to the ſlaughter of* Ahaziah *ſhou'd according to the Jewiſh Account include fewer Years than the time from the beginning of* Jeroboam's *Reign to the ſlaughter of* Jehoram, *according to the account of the ten Tribes, when both Intervals are commenſurate to one another?*

A. This and other difficulties belonging to the ſame Intervals were for many Years tediouſly Vexatious to the beſt Chronologers. But tho' the Great *Uſher* has accounted for them one way, yet a preſent Chronologer has offer'd a Different Hypotheſis, which ſeems to Us a more probable and natural Solution: Namely, that the Year made uſe of by *Judah*, during that Interval, conſiſted of 12 Months, but that the Year made uſe of by Iſrael, during the ſame Interval, conſiſted but of 11 Months. But becauſe this Hypotheſis, as the Author obſerves, is entirely New, it may not be amiſs to propoſe the Arguments given in Vindication of it.

1. It cannot ſeem improbable, that *Jeroboam*, when he Diſcarded the Moſaic Inſtitution, and Eſtabliſh'd a Different Religion, ſhou'd make an Alteration in the Year, that ſuch a Change in the Seaſons of the Moſaic Feaſts might favor his Subverſion of that Religion, upon which they were founded. And ſuch a Change in the Seaſons muſt neceſſarily follow from His Alteration of the Year, ſince he transform'd it into a Vagrant or Moveable Year.

2. An Idolatrous *Jeroboam* might the more readily be perſuaded to make ſuch an Alteration in the Year, that he might reſemble the Idolatrous Nations, that were round about him. And we learn from Hiſtory, that the Ancient Heathens made uſe of a Wandring Year, and that it was long after *Jeroboam*'s time, before they diſcover'd the true length of the Solar Year.

3. Since *Jeroboam* made thoſe Alterations, which the Scriptures particularly record him to have done, to Eſtrange the Men of *Iſrael* from their Brethren of *Judah*, by Different Uſages and Cuſtoms, why ſhou'd it be thought a thing Incredible, that he ſhou'd make an Alteration in the Year to Enlarge the Differences?

4. This Hypotheſis ſo Nicely quadrates with the Difficulty propos'd in the Queſtion, that that alone affords it ſufficient countenance.

5. If we compare the Annals of *Judah*, during the foreſaid Interval, with the Annals of *Iſrael*, we ſhall find, that agreable to this Hypotheſis 11 Years in the one never fail to Correſpond with 12 Years in the other. This therefore gives an eaſy and natural Solution to the different accounts of time concerning the Reigns of the Kings of *Judah* and *Iſrael*.

6. The other Solution of the foremention'd Difficulties is attended with ſuch Improbabilities as are ſcarcely ſhort of a Perfect Miracle.

7. The 8th Month in 1 Kings 12, is call'd *the* Month, *that* Jeroboam *Devis'd of his own heart*. And on the 15th day of that Month he is ſaid to have *Ordain'd a Feaſt*. Now, unleſs *Jeroboam* had made a Change in the Year, how cou'd any Month be call'd *the Month, that he Devis'd of his Own heart*. But ſince the 7th Month was the moſt Celebrated of any for Moſaic Solemnities, and the Firſt Month on a Civil Account, *Jeroboam* might Erace that Month out of the Calender, in order to Erace the Memory of the foreſaid Solemnities out of his Subjects

Minds, and ſubſtituting the Eighth Month in the room of it might Appoint that ſubſtituted Month both for the Commencement of his Civil Year, and the moſt famous ſeaſon for his Idolatrous Worſhip. And thus both Scripture and Reaſon conſpire together to Eſtabliſh this Natural, tho' New, Hypotheſis.

Q. *Gentlemen, Your Admirer and Subſcriber deſires Your Aſſiſtance in the following Queſtion, and you will much oblige Your Humble Servant* J. C.

Whether crude Mercury, viz. *Quickſilver, may properly be call'd an Acid or Alkaly, and how much it partakes of either Kind?*

A. The General notion of an Alkaly being that of a Body with ſuch Pores as make it apt to ferment with Acids and ſo abſorb or break their Points, Crude Mercury may very properly be called ſo, ſince we find, that being mix'd with Spirit of Nitre or ſome other Acids, there ariſeth a conſiderable effervescence before it is diſſolved: When on the contrary Alkalies have no other effect upon it than to reduce to its natural form, from thoſe diſguiſes it undergoes by ſeveral Acids adhering to it. But crude Mercury does not only like other Alkalies make an ebullition with Acids, but it does likewiſe abſorb or break them, as appears by the preparation of *Mercurius dulcis* made out of Corroſive Sublimate only by the addition of crude Mercury. And it is very probable, that it cures Venereal Diſtempers only by joyning it ſelf to that malignant Acid which cauſes them, and carrying it away chiefly through the Salivary Glands. For we ſee that like the Corroſive Sublimate it frets, and cauſes very painful Ulcers in thoſe tender parts through which it is voided. The other Queſtions will be anſwer'd in a following Paper.

Q. *Who are they call'd* Aſcii, Heteroſcii, Amphiſcii, *and* Periſcii?

A. Theſe Names are aſcrib'd to the Inhabitants of Different Climates, with regard to the Shadows, which their Bodies caſt upon the ground.

Aſcii ſignifies thoſe, whoſe Bodies caſt no Meridian Shadow. And therefore the Inhabitants of the Torrid Zone are then Actually *Aſcii*, when the Sun is Perpendicular to them. For at that time their Bodies can intercept the Sun's Rays from nothing round about them.

Heteroſcii are They, whoſe Meridian Shadow is throughout the whole Year caſt towards one of the Poles, whether Northern or Southern. This name therefore agrees with Thoſe, who Inhabit either of the two Temperate Zones. For ſince the Meridian Sun is always Northward to the one and Southward to the other, it follows, that they always caſt their Meridian Shadow towards the ſame place.

Aſcii Heteroſcii are They, who one day in the Year have no Meridian Shadow, but whoſe Meridian Shadow all the other days of the Year is Conſtantly caſt towards one of the Poles. And this ſquares with thoſe, who Inhabit the Tropic, either of *Cancer* or *Capricorn*. For when the Sun is in the firſt degree of *Cancer*, the Meridian Sun is Perpendicular to thoſe, who Inhabit that Tropic, and conſequently enlightens all places quite round the Bodies of the Inhabitants. But ſince all other days the Sun advances Southward, they always caſt their Meridian Shadow towards the North. And the contrary may be applied to the Tropic of *Capricorn*.

Amphiſcii are They, who caſt their Meridian Shadow ſometimes towards the North, at other times towards the *South*. And this is Compatible to the Inhabitants of the Torrid Zones. For to Them the Sun is ſometimes Northward, and ſometimes Southward. They who live under the Equator, caſt their Shadow Northward and Southward in an equal Diviſion of time. But They, who live on either ſide of the Line, continue longeſt to caſt their Meridian Shadow towards that Pole, neareſt to which they live.

Aſcii Amphiſcii are They alſo, who Inhabit the Torrid Zone, ſince to Them the Sun is ſometimes Perpendicular, ſometimes Northward, and ſometimes Southward.

Periſcii are They, whoſe Meridian Shadow is on the ſame day carried quite round them. And ſuch are They, who Inhabit the Frigid Zones. For to Them ſome parts of the Year the Sun does not Set, but takes a compleat Circuit about the Horizon. But ſince to all thoſe, excepting ſuch, who live under the Poles, the Sun ſometimes Riſes and Sets, They, who at other times are *Periſcii*, at ſuch times are *Heteroſcii*. And therefore all the *Periſcii*, but the Polar ones, may be ſtil'd *Heteroſcii Periſcii*.

Q. *Whence is the word* Palace *deriv'd, ſince it is ſaid to have a particular Derivation?*

A. The *Latin* word *Palatium*, from whence the *Engliſh* word *Palace* is deriv'd, owes it's Origin to the Houſe of *Auguſtus Cæſar*. For, becauſe *Auguſtus* dwelt upon the *Palatium*, or the *Palatin Hill*, therefore His Houſe was by way of Excellence call'd *Palatium*. Whence it was, that the Houſes of the ſucceeding Emperors, tho' tranſlated to other parts of the City, were call'd by the ſame Name. And as thence the *Latin* word *Palatium* was put to ſignify any Royal Reſidence, ſo the Derivative *Palace* has follow'd the Uſage of it's Primitive.

Q. *What War was that call'd by the* Romans *the Servil War?*

A. It was a War, which put *Rome* into ſome unuſual Apprehenſions, tho' carried on by Slaves, Vagabonds, and the very refuſe of the People. For one *Sparticus*, a bold and daring Gladiator, breaking looſe from a Fencing-School in *Capua* with 74 of his Companions as bold and daring as himſelf rang'd about *Italy*, till he had gather'd an Army of Fugitives and ſuch-like Perſons, to the Number of ſixty thouſand Men. With this Notable Army he not only bid Defyance to the *Roman* State, but Defeated ſeveral Commanders, that were ſent againſt him, of whom two were Conſuls, or Chief Magiſtrates of *Rome*. But tho' *Licinius Craſſus*, then Proconſul of *Apuleia*, and afterwards one of the firſt Triumvirate, with much hazard and fatigue reduc'd *Sparticus*'s Army, yet *Pompey* boaſted, that 'twas He, who (in his return from *Spain* after the Reduction of *Perpenna*, that ſhameful ſucceſſor to the brave *Sertorius*) Pluck'd up the Servil War by the Roots.

POEMS.

Q. SAY, Apollo, *You who know*
Things above, and Things below,
Who can Anſwer in a Trice
Queſtions, be they ne'er ſo nice.
All Arcana's *to your Sight,*
Are as Obvious as the Light;
Be they Moral or Divine,
Which appear before your Shrine;
Be they in Philoſophy,
Or to Metaphyſicks fly;
Be they Humorous or Grave,
All a full Solution have,

BIBLIOTHECA BODLEIANA

Say,

Say, what can the Reaſon be,
Aiming at Felicity,
Still we're cheated of the Bleſſing,
When arriv'd at full Poſſeſſing.
Strephon's *flowing Hopes preſage,*
Of Delights, at leaſt an Age,
If his Phillis *in his Arms,*
He obtains with all her Charms;
But Poſſeſs'd, how ſoon alas!
Do the happy Moments Paſs.
They who Riches make their end,
Wond'rous Joys to taſt pretend;
When with Cares their End they gain,
Joys are vaniſh'd, Cares remain.
The Ambitious cannot miſs,
When Promoted perfect Bliſs;
But exalted ſoon they find,
They left Happineſs behind.
Why does Heav'n delude in theſe,
Give us Appetites to pleaſe,
When Poſſeſſion of the Joys,
Or Defective ſeems or Cloys?

A. Heav'n deludes us not, 'tis we
Who our own Deceivers be;
EXPECTATION was deſign'd,
All the Joy we here muſt find:
But if we propoſe a Bliſs,
Which in Nature never is,
Why ſhou'd we thoſe Pow'rs accuſe,
When 'tis we our ſelves abuſe.
If we right the Miſt'ry take,
We ſhall this juſt Inf'rence make;
Since the Joys, which here we find,
Cannot ſatisfy the *Mind*;
Too Expanded, far too wide,
For Repletion by their Tide:
Pleaſures boundleſs and more Bright,
Are reſerv'd for *its* Delight;
For it is abſurd to feign,
Ought Created was in Vain.

Q. *Suppoſe that my Wife,*
For the Solace of Life,
By Accident Cuckolds *me, then*
Perhaps for this Prank,
You'll ſay I'm in Rank
With the Wiſeſt and Honeſteſt Men.

But that's not the Query,
And therefore pray hear me,
Suppoſe I requite her for that,
And in the ſame way,
With another's Wife Play,
May we not Call this Tit for Tat?

I'n't Retaliation
Of juſt Reputation,
Then where is the Crime I intreat,
Or what hurt is done
(If the ſame Courſe She run)
By Repeating, when She does repeat.

A. If your Wife for Diverſion,
Not minding Aſperſion,
Shou'd eaſily yield to *Cornute*,
The *Rank* you inſiſt on,
Since 'tis not your Queſtion,
We'll not go about to refute.

The *Juſtice* you Dream,
Does nothing ſuch ſeem,
For what you call Retaliation,
Affecting not Her,
Is only a Slur,
You draw on your own Reputation.

Can this Equal ſhew,
If She has wrong'd you,
That others you'll wrong for her Sake,
Who ne'er in Intent,
Any Injury Meant,
This is Play'ng with another Man's Stake.

Q. *Grave* Sages *ſkill'd in Miſteries profound,*
Who Nature's dark and deep Receſſes ſound;
No Secret's hid from your all-piercing Eye,
But all things to it Clear and Obvious lye;
Oh! Eaſe my Lab'ring Mind, in Dungeon pent,
Till your propitious Influence give it Vent,
And ſolve what ſeems to me of dire Portent.
Nocturnal Viſion hath my Soul alarm'd,
'Gainſt which my Reaſon is but weakly arm'd;
When e'er revolv'd upon I'm in a fright,
Nor ever ſhall forget the dreadful Night.
Methoughts a Spirit *of an haughty Form,*
Threw me upon a Mountain in a Storm,
Whence, giddy with the Height (Oh! my ſad Heart)
I fell, I broke my Head, and let a F---t.
Now, ſay, what this portends, and to your Shrine
I'll Altars raiſe, and own You all Divine?

A. Unhappy *Bard*, Oh! cou'd we by our Skill,
The Omen cancel and avert the Ill;
But Fate has ſeal'd it, and it is in vain
To hope one Link to alter in its Chain.
The *Mountain* is *Parnaſſus*, and the *Form*,
Which threw You on her *Summit* in the Storm,
Ambition, dreadful Precipice! from which
You fell and beat your Brains into your B---h,
Which irritated by th' unnat'ral Part,
Fermented, and ſo broke out in a F---t.
If this ſad Conſequence you wou'd forego,
Never attempt to *Fly*, but *Crawl* below.

In the laſt Paper, Col. 1. l. 5. dele *and*. Col. 4. l. 29. for *Invincible*, r. *Inviſible*. l. 35. for *ſhop the Bull*, r. *Chop the Bull*.

SIR,

SIR,

THE Letters from the Imperial Camp at Muhlberg July 26th advise, that General Thungen has received Orders from the Imperial Court to act offensively against the French, who are much inferior, and that General has dispatch'd an Express to the Elector of Hannover to acquaint him with it, and desire him to hasten his departure; and in order to pass the Rhine the said General has caused a Bridg to be laid at Schreck: The design form'd against Burgundy haveing been discovered by the Enemy, the Troops that were about Etlengen are to rejoyn the Army except 2 Battalions and 150 Horse, who will be left to guard the Black Forest. 'Tis advis'd from the Hague Aug. 6th that the States General receiv'd Letters that Morning from their Field Deputies with the unexpected News of the Surrendring the Cittadel on the 5th of September next, in case it be not relieved by that time, upon an Agreement which consists of several Articles drawn and Subscribed by the Sieur de Lalo, on the part of their Highnesses Prince Eugene and the Duke of Marlborough; and by the Marquis de Ravignan, Major General, on the part of the Marquis de Surville, that Monsieur de Ravignan set out the same day, the 4th Instant, with the said Articles for the French Court, from whence he is expected back the 8th with the French King's Ratification; They write from Genoa that the Confederate Fleet, continues to Cruise on the Coast of Provence, and have siez'd 40 Ships bound for France, laden with Corn; and that Sir George Bing has written to the Duke of Savoy, to know how the Fleet may be favourable to the Execution of his designs, which makes the French afraid there is some new design upon Thoulon. The advices from the Camp at Orchies August 6th are, that our Army encamp'd that day near that place, being conveniently posted for covering the Siege of the Cittadel of Tournay; that the French continue on the other side of the Scarpe deeply intrenching themselves, but we hope in a few days to oblige them to quit their Camp; My Lord Duke has his Quarters at an Augustin Nunnery, call'd Theomoulin, which is about half a League from the Town where the States Deputies an Lieutenant General Cadogan are Quartered, and Prince Eugene has taken his Quarters in a Convent near the Town, and the Earl of Albemarle is made Governour of Tournay. Which is all from Yours, *&c.*

All are desired to direct their Letters (Superscrib'd for the *British Apollo*) to be left at Mr. *Carters*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton's*, at the *Rose* and *Crown* in *Little Britain*, or at the Printers hereof; either with Questions, Subscriptions, or for Indexes to our first Volume, which contains between 2 and 3000 Answers to Questions, for we shall not take notice of such Questions again as have been answer'd therein. Our Rates are, 2 *s. per* Quarter for the Weekly. 2 *s.* 6 *d*, with the Monthly, and the Quarterly Books 6 *d.* apiece. Those who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Questions out of the Country will be answer'd but where the Postage is paid.

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